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Дискурсивный потенциал авторских антропологий в контексте современной христианской гносеологии

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Аннотация

В настоящей статье рассмотрена роль отдельных авторских антропологий, которая демонстрирует движение нового статуса «науки наук о человеке», обосновывая особое метафизическое положение и сущность человека в структуре целостной картины человека. Анализируется исследование совокупности гносеологических моделей и высших ценностей бытия в гуманитарном знании, что предполагает их представленность в современной религиозной антропологии. **Ценностные основания философии поступка и человеческого действия онтически сплетаются со всеобщими ценностями. Ценностный подход отражает меру ответственности личности за поступки как созидующее осознание ценности результатов жизненного опыта. Духовная истина определяется как часть сущностных свойств человека как формирующая его будущее и настоящее.** В постмодерне связь опыта веры с опытом спасения привносится в методологию постижения сущности и природы человека в целях восстановления связи desiderium videndi Deum и божественным даром благодати. В качестве основного методологического принципа применяется принцип синергизма. В христианской гносеологии он применен для осмысления возможностей антропологического дискурса в комплексе гуманитарного и естественнонаучного знания. В традициях европейской философии автор исходит из ценности человека самого-по-себе, в отличии от понимания человека как ресурса

для решения социальных, политических и экономических задач, присущих современному проектному мышлению.

Ключевые слова: человек, личность, истина, вера, ценность, свобода, нравственность, деятельность, христианская антропология, герменевтика, христоцентризм, традиция, неосхоластический подход, принцип синергизма, религиозная антропология, систематический подход, гуманитарное знание, естествознание.

Discursive potential of special authorial's anthropologies in the context of modern Christian gnoseology

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Abstract

This article discusses the role of special authorial's anthropologies, which demonstrates the movement of the new status of "science of human sciences," substantiating the special metaphysical position and essence of a man in the structure of a holistic human picture. The study of the totality of epistemological models and higher values of being in humanitarian knowledge is analyzed, which implies their representation in modern religious anthropology. The value foundations of the philosophy of the act and human activity are closely ontically intertwined with universal values. The value approach reflects the measure of individual responsibility for actions as creating an awareness of the value of the results of life experience. Spiritual truth is defined as part of the essential properties of a man as shaping his future and present. In postmodern, the connection of the experience of faith with the experience of salvation is introduced into the methodology of understanding the essence and nature of a man in order to restore the connection of desiderium videndi Deum and the divine gift of grace. The principle of synergy is applied as the main methodological principle. In Christian gnoseology, it is used to understand the possibilities of anthropological discourse in the complex of humanitarian and natural science knowledge. In the traditions of European philosophy, the author proceeds from the value of a person in his own right. in contrast to understanding a man as a resource for solving the social, political and economic problems inherent in modern project thinking.

Key words: a person, a personality, truth, faith, value, freedom, morality, activity, Christian anthropology, hermeneutics, Christocentrism, tradition, non-holastic approach, principle of synergism, religious anthropology, systematic approach, humanitarian knowledge, natural science.

Since the beginning of the last century, theological anthropology has become widespread. Her ideas are developed by M. Buber, P. Teilhard de Chardin, K. Ranner, P. A. Florensky [2; 9; 10; 11; 12; 16], who committed themselves to determining the nature and meaning of human existence through the prism of religious ideas. Their works reflect the difference between philosophical anthropology and theological. The latter lays down the experience of faith and the associated experience of salvation in the methodology of understanding the essence and nature of a man.

The problem of metaphysical and anthropological understanding of the essence of Christianity in the postmodern situation has undergone conflicting transformations. The Christian idea does not cease to be the core around which the search for the meaning of existence in a world spiritually destroyed, which has lost the single coordinates of moral existence. The idea that in its history the humanity has not developed guidelines more definite and anthropocentric than religious values, it ceases to be obvious to entire generations of people. So, the essence of all modern Christian metaphysics is concentrated in the anthropological horizon.

Modern man does not lose the roots of Christian thinking. Thus, ideas about the essence, meaning and purpose of a man in Christian anthropology are associated with the concept of "*Christian value*

as methodological. The proclamation of a certain hierarchy of these values, at the top of which is love, is of transformative and strategic importance to the worldview of a believer, which provides psychophysiological mechanisms. The Christian meaning of love as an ethical norm of interpersonal relations means love as a direction of will, determined by reason and complicity, dedication, as a service to moral values. Following him in life

is necessary, because it is Truth. The world of human relations, actually a person, his spiritual and bodily world is arranged by love.

To show the meeting of a person with the truth, modern theological anthropology uses a systematic approach in considering all socio-ethical problems. He meets the truth about himself in the image of Jesus from Nazareth. The event fully reveals the saving plan of the Holy Trinity and resolves the mystery of human freedom. The expression of the completeness of the truth about a man as his single interpretation, since the moment of formation of the New European philosophy in Europe in theology, has been associated with an uncritical approach and the ability to express the completeness of the truth about a man precisely through reason [8, p. 21]. The alienation of faith from reason entailed the reduction of a person to his cognitive abilities [Ibid. C. 21-22].

In the process of forming a single theological approach to a man in the West, there was no single tendency to solve the main methodological problem - the opposition of faith and reason. In the first half of the twentieth century. theological thought substantiated the problem of knowing and experiencing the truth of its existence exclusively through participation in divine life. This explains the latest anthropological researches of modern Catholic theology in the field: 1) studying the inherent human properties and 2) the conditions under which an ultra-natural grace action is performed in a person. The anthropological turn in European theology in the mid-70s of the twentieth century is systematic, determining the prerequisites of all theological knowledge. A man is studied as a knowledgeable subject and as an object of possible research, present in any statement about reality. So, there is an emphasis on two points: "attention to the subject in order to restore internal communication between a man (*desiderium videndi Deum*) and the gift of grace"[8, p. 26].). A man is far from just what he is, he is what he will be. Potency is its most important component [7, p. 31].

In the center of the rationally distinguished religious and anthropological justification of human action according to the German theologian K. Raner, the concept of super-natural existential is a transcendental term that

generalizes and designates a man as an object of the gift of God's grace. According to the author, this means that an ultra-natural aim is recognized as its original elementary property. Without expressing the historicity of a man, German theology only affirms the close connection of a man and grace. It points to the fact that the super natural as a gratuitous gift of God is constantly present in history, since God always acts as the beginning of the transcendental dynamics of human freedom [16].

The opposition of nature and super nature until the 60s of the twentieth century remained the conceptual horizon of the theological interpretation of the human problem, since theology answered the challenge of rationalism that separates faith from reason. The latter is given the greatest importance, since the provision on the absoluteness of the mind and its self-sufficiency is completely accepted by theology. Thus, an ultra-natural aim is postulated as an inherent personal property, and the basis of any human act as participation in divine life. Man's ascension to God is explored as an ultra-natural calling and as an external factor in relation to the subject. This leads to the fact that the missing link remains in the truth about a man, in his creative nature.

The design of Christocentrism in religious ethics becomes a reaction to a non-holastic approach based on natural law. Christocentrism is aimed at preserving the theological dimension of Christian ethics. The most important theological result and methodological principle in the epistemological sense is objective Christocentrism. He showed in what sense the coming of Christ is the basis of the fullness of reality and history. The originality of Christianity in the uniqueness of God-knowledge, which is dynamically developing. Jesus "story is the fulfillment of the truth of Revelation. According to the author, this is the condition under which an ultra-natural grace action is performed in a person.

The founder of dialectical theology of the twentieth century. K. Bart, as well as H. W. Von Balthazar [14; 15] in European Christology proceed from the specific image of Christ in recognition of His peculiarity: ... "He can be freely sent and is able to go down in history as an event decisive for its truth"[8, p. 34]. The truth of revelation is not limited to the horizon of human

knowledge. The foundation of the truth of revelation is God's absolutely free will. The act of faith presupposes a human nature, open to its free fulfillment by God. This approach fruitfully presents Christocentrism as a concept that allows you to revise the theological vision of a man in order to preserve the nature of the phenomenon of God for revelation, without separating it from such an anthropological element as freedom [Ibid. P. 35].

The study of human freedom and the manifestation of activity turns to the concept of personality in individual author anthropologies [7, p. 102, 104] and its purpose as a single key of theological anthropology. A. Scola, J. Marengo and H. P. Lopez [8] have the image of the human person "included in... the order of Jesus Christ, established by a free and gratuitous initiative, in which the three-one God communicates himself "[Ibid. P. 279]. In accordance with the internal dynamics of love, the creature and the very existence of man is explained.

The genesis of human freedom is that man and his freedom exist as a result of the Father's plan [Ibid. P. 297]. Therefore, human freedom does not precede or compete with God's freedom, but comes from it and is fulfilled in it as a gift of election [Ibid. P. 298]. It reveals itself as a factor that allows you to make a meeting between man and God [Ibid. P. 299].

Since the New Age, the interference of grace in human life is understood in the context of the existing autonomy and self-sufficiency of the individual [8, p. 296]. In Orthodoxy, nothing happens without grace as a sign of the Creator's special disposition to his creation. The free action of a man is equated with the super natural by virtue of grace. The point of action is to bring good. The action of a man in the ransom plan of Christ acquires dignity, that is, becomes a merit [Ibid. P. 346]. Human experience is characterized by spatiotemporal coordinates in which a person changes. It means the introduction of behavioral novelty by grace ("faith acts by love"(Gal. 5.6)). This experience is shown as a promising cooperation of a person with the purpose of God and corresponds to an attributive approach. He is a co-worker of Christ [8, p. 343]. All acts of a man, his ethics are considered "from grace to merit, that is, from grace to deeds"[Ibid. P. 344].

The reconstruction of post-Augustinian anthropology by Pelagius (p. 360-after 431) contributed to the formulation of the doctrine of moral behavior, which has now been reconstructed.

Western and Eastern theologians of the early period in this context distinguished the soul as the third beginning in a man, considering it the arena of the struggle of the carnal and spiritual. In the Orthodox tradition, along with the metaphysics of the soul, the metaphysics of the heart developed, Greek concepts of the mind were revived, new categories appeared on the basis of the Latin tradition (mind, reason and intelligence).

Thus, Pelagius [5], whose views are close to the philosophy and ethics of Stoicism, discusses in the interpretation of the relationship of spirit, flesh and soul the problem of asceticism, abstinence from bodily attractions, which are interpreted at first glance as pleasant, but when carefully considered as destructive. A person is able to resist them. The treatise is devoted to the technique of overcoming them through conscience and shame - concepts interpreted as internal restraining principles of a person [Ibid. C. 597-599].

So, in anthropological dynamics, Pelagius functionally distinguishes three plans: posse [can] (creative capabilities given by God), velle [desire] (free response of a person), esse [be] (exercise of himself by a person based on God's capabilities). With all human nature remains unchanged: in it only what God has invested in it in the act of creation. Therefore, a person can choose by using his mind and freedom correctly [7, p. 302]. In the phase of gaining faith, baptism receives a ransom value for forgiveness of sins, but it does not transform human nature [Ibid.]. Pelagius does not deny grace, but mixes it with the properties of human nature and receives a wide and too external concept of grace (the Council of Carthage rejected the thesis that "grace allows us"to do what we could do with greater ease "(Canon 5) [Ibid. P. 303]).

Lutheranism refuses the scholastic theology of grace, which tried to show the reasons for the change, which, with participation in divine life, is performed in human nature. M. Luther, from the standpoint of individualism, sought "Deum pro me"["God for me"], which led to the idea of reducing the

comunitary aspect of Christian life. The principle of free will degenerated into the idea of complete human powerlessness [8, p. 307]. Man "turns out" to be irreparably molested due to original sin, having forever lost the positive qualities of his freedom, reduced to "enslaved will"[Ibid.].

Only the possibility of passive perception of the call of the Word of God, prompting a man to full confidence in Him, but without any constant change of himself, is left [8, p. 107].

For Protestant theology of justification, the righteousness of God (for a man) is extraneous, external. In the Interpretation of Psalms (Ps. 32.1) and the text of Paul (Rome. 4.7) Lutheranism teaches that "sin remains but is no longer condemned."The external nature of divine justification in Lutheranism means the continuation of sin in man, which "excludes his truly complete justification"[8, p. 107].

Freedom and grace are presented in the procedural aspect, as being related to the nature of a man, objectively correlated with the order of Jesus Christ. This order of grace and freedom is defined in terms of truth and righteousness:... "Trinity... at the same time shows Beauty, gives the Good, and expresses the Truth.

According to this, the free will of a man at every moment of existence must "decide"on the gift of grace "[8, p. 278]. The last a person must ask constantly, in each life situation, since the drama of the increase in the eccentricity of a person is associated with life in a state alien to what it is created by God. Ontological desire becomes giving itself to calling through the realization of its freedom [8, p. 239]. So, in theological anthropology, the attitude of a man to reality as a whole is indicated by a sign of openness [Ibid. P. 238]. An analysis of the religious and ethical foundations of human activity based on Christocentric anthropology shows that they are rooted in biblical hermeneutics.

Christocentric anthropology sees *the truth of a man* in Christ, places special ethics in the proper context. All rationalism gets its perspective only in fundamental relation with theology [3].

Meanwhile, the emergence of Christocentricity in ethics can be regarded as a reaction to a new scholastic approach based on natural law. All things, including human nature, gain their foundation in Christ. Personalism, in particular, correlates the nature of the person and her actions. Being a holistic bodily-spiritual unity, the person becomes the center in respect of which the moral good is determined. The natural inclinations and values associated with *anthropophysiology* get their moral significance in the light of the dignity of the individual and her vocation. Thus, natural law is included in the structure of the holistic truth about a man manifested in Christ. It is she who gives meaning to moral law, the ethics that man reveals through reason. Special ethics in the form of theological virtues and prescriptions and rational hermeneutics as a transition from fundamental norms to specific ones, focuses on the personality and procedural nature of its self-realization. The practical aspect of the perspective of the realization of the subject offers the ethics of virtues and the understanding of the moral life of a person as an answer to the call for self-realization according to the plan of the Creator. The dynamics of self-realization here are deeply consistent with the development of personal relations with God, himself and people. The understanding of love in the Thomistic tradition is different from the Christian Orthodox. In Thomism, it is thought of as a form of all the virtues of a man, in Orthodoxy - as the content of any moral action and act.

In Christianity, patience becomes a condition for changing the sensual sphere. As a result, based on faith, a person is able to cultivate qualitatively different love in himself. This content of consciousness allows the person to determine his place in the system of spiritual relations, to find himself in a spiritual transformative space that qualitatively changes interpersonal, business and social communications. The almost spiritual transformation of "I - concepts" and other elements of the sphere of personality is a process achieved through decentralization - changing the point of reference and the system of socio-personal relations, identifying their life with spiritual life.

Decentralization helps to open the system of personality, to identify with its "ego." As a result, the manifestation of special, higher feelings and

emotional non-reflexive forms of feedback and control in the mental sphere of the person testifies to the openness of the biopsychic (and psychoenergy) systems of a person. Examples of morality and the path of self-improvement are reflected in the life of saints. They help the personality to understand the Divine beginning in himself. The reason for the need for moral life and the need for self-knowledge is the approach to Truth. The discovery of this potential in itself more actively leads to self-realization and self-disclosure of the person, which is the aim of life in its secular and religious plans.

Eternal questions of truth (justice, meaning, etc.) in the era of global change of values [6, p. 7], continue to worry Russians. This means that without personal internal practice and gaining personal spiritual experience to revive your soul, it becomes more difficult to do. Therefore, moral models should become the foundation of any social activity.

For modern a man, the practical aspect of moral behavior lies in the complex and constant process of finding an unstable balance of humane attitude to the other and to himself. This means tolerance and the preservation of faith in human capacity [13, p. 190].

Morality as a personal characteristic is formed on the basis of morality. For a moral person, the social norms of morality are interiorised, they have become internal [Ibid. P. 182). As N. Theotokis rightly notes, "Moral works, like physical things, if at the very beginning they meet great obstacles, then they lose their strength and are unsuccessful [1, p. 144]."

In Eastern Christianity, the *cosmocentric* perception of Christ differs from the *sociocentric* perception in the West. Orthodox cosmocentrism is characterized as being directly in the face of Christ without mediation of any hierarchies and evidence of social experience [Ibid. P. 135]. This allows you to pass on to the apophatic... to the principle not the importance of God's distance from us, but the importance of His appearance to us; ... The apophatic principle means at the same time the inaccessibility of Christ to our minds and the complete openness of His to our hearts. The mind is sociocentric, it ties a person to social order;... the heart of a Christian is cosmocentric, it believes that the Grace of Christ is not

socially predetermined and unpredictable [Ibid. С. 136-137]. But it is in it the origins of morality. Grace in Orthodoxy is energetic in nature - it exudes itself outward, then returns to society and thereby morally enlightens it. Thanks to this understanding, Orthodox existentialism, dating back to G. Palam, differs from the existential experience of the inconsistency of the essence and existence of the individual in the West. In the religious and philosophical concept of N. O. Lossky [3], the individual vital activity of the Orthodox Christian personality is based on the ideas of *all-unity* and *unity* (*rus.: sobornost*). The originality and value of each personality lies not in its isolation, but in the acceptance of the whole world with God at the head and readiness for cathedral creativity.

Thus, in the spirit lies the purpose of human life - a personal logos, which he can understand and fulfill only depending on how entrenched faith and love are in it. In this regard, in humanitarian cognition, the methodological principle of understanding the person has developed on the basis of the anthropological principle of unity of spirit, soul and body. The discursive potential of established anthropologies is usually researched in the context of this principle. The spiritual sphere of the personality, with its content, should thus be considered as fundamental to discursivity and moral understanding of this personality in the everyday aspect.

Also, systemicity in solving the anthropological problem [7, p. 100], the language of synergistic and ontological paradigms in methodological terms contains a certain perspective due to its *archetypicity* in relation to human thinking and action. It promotes the dialogue of different fields of knowledge and faiths.

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